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been the germ of all. The primitive Aryan talked not roots or sound-norms, but sentence-words; "Speech craft is not yet dead;" the great epoch were metals and smith-lore. Phonic law is universal and suggests lines of research; analogy is constructive and a psychological factor, while phonic law is physiological, so that they complement each other. These are some of the *dictata* that may suggest the quality of the book.

The Early Spread of Religious Ideas, Especially in the Far East.
JOSEPH EDKINS. F. H. Revell Co.

"Let us continue to follow the New Testament, the Samaritan Codex, and the Septuagint, in regarding the Book of Genesis as pre-Mosaic and compiled from documents in the age of Moses, under his direction." "But invaluable as it is, the Book of Genesis is in the early part so brief and incomplete that we are obliged to look beyond it for information, and must make search in the Zendavesta, the Vedas, the Chinese sacred books, and in the Buddhist Sutras. If God spake to man by Adam, Enos, Enoch and Noah, as Christians believe He did, the truths and duties He taught must exist in some form in the literature of their descendants, among whom are the nations which possess these sacred books." "The most suitable theory for the investigator to hold is that which represents the early monotheism of Asia, wherever found, in China or in Persia or in western Asia, as resulting from divine revelation aiding the human faculties of conspicuous men." "The revelations made to Moses and the prophets were specially entrusted to the care of the Jews. The monotheisms of China and Persia are a survival of the revelation made to Enoch, Noah and other primeval patriarchs." "Emigrants, when they passed beyond the reach of inspired patriarchs, would easily forget a part and alter another part of the truths taught them in the first ages." "The world was peopled twice. . . . The traditions of the Chinese classics were to a large extent ante-diluvian. The traditions of Taoist and Buddhist books are post-diluvian." "Why should we necessarily have mythological periods in history?" "Mythology is a morbid growth from philosophy." "This conception of God (the idea of a Trinity) . . . belongs to the last revelation, long ago made in the plains of Babylonia." "Hence it appears to be perfectly safe teaching that divine light granted to Mesopotamia, as the Book of Genesis tells us, was certainly conveyed in radiating lines from the primeval home of mankind to the farthest borders of Asia, and beyond the sea to America. It seems, then, to be right to represent whatever religious and moral truth we find believed in by the nations of the far east as having been conveyed to them from the earliest home of mankind, and as being derived at first from divine revelation." F. D.

Die Medecin der Naturvölker. DR. MAX BARTELS. Ethnologische Beiträge zur Urgeschichte der Medecin. Leipzig, 1893, pp. 361, 8vo.

In this work Dr. Bartels has done for medicine what Ploss did for the history of woman and the child. All the important aspects of primitive medicine, — disease, physician, diagnosis, medicaments, water-cure, massage, relation of the sick and the well, sympathetic treatment, knowledge and diagnosis of special diseases, special pathology and therapeutics, epidemics, surgery, etc., are dealt with, and the extensive bibliography appended shows that the author has familiarized himself with the more recent researches in

America and elsewhere. Most interesting are the chapters on the "doctors," "medicine-men," "shamans," of various peoples, their status, rights and privileges, training, etc., and the section on diseases ascribed to supernatural causes. Particularly noticeable is the wide-spread belief in the evil nature of the spirits of women who have died unmarried, or in child-bed, these in many cases being regarded as very inimical to young children. Among many tribes the position of shaman is hereditary and it is often held by women; in some parts of Africa twins are usually trained to practice the healing art. In South Australia, a young man becomes a doctor "by seeing the devil," *i. e.*, a spirit imparts to him in a dream the requisite knowledge and authority. Of "heroic treatment," many examples are cited from all over the world. The book is one which will interest alike the psychologist and the student of the history of medicine.

Primitive Music. An Inquiry into the Origin and Development of Music, Songs, Instruments, Dances and Pantomimes of Savage Races. With Musical Examples. R. WALLASCHEK. London, 1893, XI. pp. 326+8, 8vo.

This timely, most interesting and valuable work is another evidence of the importance of ethnology for the science of art and the psychology of aesthetics. As Roskoff showed that even the most barbarous peoples had some germs of religious belief, so Wallaschek declares that "however far we might descend in the order of primitive people, we should probably find no race which did not exhibit, at least, some trace of musical aptitude, and sufficient understanding to turn it to account." The author treats of: General character of the music of primitive races; singers and composers in primitive times; instruments; the basis of our musical system; physical and psychical influence of music; text and music; dance and music; primitive drama and pantomime; origin of music; heredity and development. Following are some of Wallaschek's conclusions: "It is quite as difficult a matter to scientifically establish a pure musical type as the purity of a race" (p. 65). "The hypothesis, however, that savage races had female voices, would be entirely unfounded, although some singular exceptions (Australia, China, etc.) speak in favor of it at first sight" (p. 77). "It is with the vocal organs as with those of hearing; there has been practically no change in historic times at any rate, although to-day we may, perhaps, be better able to realize their capabilities than heretofore" (p. 79). "The difference between people with and without harmonic music is not a *historical*, but a *racial one*" (p. 144). "Among savages the influence of music is far more distinctly noticeable than among people in a higher state of civilization" (p. 163),—the power of music as solace and curative in affliction and disease is widely recognized. "In the relation of text and music there seems to have been little change from time immemorial" (p. 171). Wallaschek's theory of the origin of music is as follows: "From the character of primitive music, as exhibited by the musical practices of savages, I venture to conclude that the origin of music is to be sought in a general desire for rhythmical exercise, and that the 'time-sense' is the psychical source from which it arises" (p. 294). He rejects Spencer's theory of its origin from the "natural melody of emotional speech," as well as the "bird-song" theory. With reference to heredity and development, the author declares: "I consider it downright impossible that heredity of acquired modifications contributes anything to the development of